

COMMUNISM IN AMERICAN EDUCATION

HON. HARRY S. McDEVITT



HOLY NAME SOCIETY'S CATHOLIC ACTION

ARCHBISHOP CICOGNANI



GOD OR CHAOS

HON. ALFRED E. SMITH

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Communist Action

versus

Catholic Action

by

Helan Maree Toole, Ph.D.

Communists Perverting Youth

Hon. Harry S. McDevitt

Two of the finest and most instructive articles that have appeared on this live problem. They were originally published in the CATHOLIC MIND.

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Communism in American Education

HON. HARRY S. McDEVITT

Address delivered at the Twenty-first Annual Conference of the Federation of College Catholic Clubs, Atlantic City, N. J., July 10, 1936.

ONE horrible example of a college preaching Russian Communism, the details of which even outrival the accounts of Sodom and Gomorrah, is Commonwealth College in Arkansas. On the Advisory Committee of fourteen there are such well recognized Communists as Oscar Ameringer, Carl Haessler, Scott Nearing, and Lucien Koch. I haven't time to discuss this institution, but it receives a large contribution from FERA funds and is one of the principal beneficiaries of the so-called Garland Fund. It has taught and practiced Communism, nudism, and free love. In the peace drive recently advocated among colleges, the Right Honorable George Lansbury was rushed to the forefront, and his record is somewhat as follows: An English socialist, member of the Independent Labor Party in Parliament, served two prison terms, a Vice-President of the Workers' International Relief, and a member of the National Council for Prevention of War in England.

Socialism and Communism as taught in our universities breed but one attitude toward law, toward our existing government, and toward Christian civilization itself—a contemptuous, a defiant and a violently rebellious attitude. In practically every institution you will find the anti-Christ, anti-God, anti-Bible and anti-moral Professor; these are the "shock troops" that wear down the home-taught morals. He may not be labeled as such, and seldom appears in his true colors, but like every seductive siren, he masquerades as an intellectual, enlightened man; a scientific thinker, who tolerates the ignorance of our poor deluded parents, and the "Benighted barbarians who wrote the Bible."

Bertrand Russell, the famous English author, in "What Can a Free Man Worship?" asserts: "A free man, a civilized and enlightened free man can worship nothing—unless it be omnipotent matter rolling on in its relentless way."

In a recent book on Education and the Modern World, Russell quotes at considerable length from both Pinkevitch and Lenin. In discussing Pinkevitch, he says: "In the Communist State, the school is to be, quite frankly, an instrument of class domination in the hands of the proletariat, and there is to be *no moral teaching* other than what is *useful to the workers in the class struggle.*"

Lenin is quoted as saying:

We deny *any kind of morality* which is taken from the non-human and non-class conception; and we regard *such morality as a fraud and a deception* which blocks the minds of workers and peasants in the interests of land-owners and capitalists. We say that *our morality is entirely subservient to the interests of the class struggle* of the proletariat.

A further reference to religion appears on page 217.

Propaganda in regard to general propositions, such as religious dogmas, is conducted mainly by emotional means. To the Catholic, for example, emotions which he cherishes are associated with the Catholic Faith, so that without belief in certain metaphysical statements he would be unhappy. Where belief in a creed is concerned, it is, of course, theoretically possible to combat it, by purely intellectual means, but this will not be successful except with a small percentage of exceptionally rational people. In general, when large numbers of men and women have abandoned a creed in which they had grown up, there has been some economic motive at work, though often unconsciously. The Reformation would not have had the success it had except for the Church lands and the tribute exacted by Rome. Socialists on the Continent have been, in the main, anti-Christian, and have offered economic arguments to show that Christianity is in the interests of the rich.

Russell, Marx, Engels, Freud, Barnes, Haeckel, Spencer, Huxley, Bebel, Bernard, and a host of others sometimes regarded as leaders in advanced thought are laid before pupils under the guise of science, sociology, zoölogy, paleontology, anthropology, philosophy and the like, in the subtle plan to destroy their interest in things spiritual and create an exclusive interest in materialism. Of sociology, no less an authority than G. K. Chesterton said: "Sociology is not a science, bad or good, but it is a morality; and one that is mostly bad."

I have assembled in this paper a scattered collection of books by recognized authors identified with institutions of higher education throughout this country. It is the insidi-

ous teachings of these whitened sepulchres that first sow the seeds of discontent in the fertile minds of newcomers. Scientific experiments for bodily health are carried on with dumb animals. Why are the experiments that uproot religion and morals and eventually destroy the body, always tried upon unsuspecting humans? It is such who refer to marriage as "a barbarous institution conceived in male jealousy, begotten of the vicious practice of holding property in human beings, and maintained through all the ages by the force of an execrable religion which sanctions a system of legalized prostitution."

One would think from the stress that is laid upon atheism that it would be a cure-all, but stop and consider for a moment some of those who have resorted to self-extermination when well past maturity, instead of enjoying the prolific fruits taught by their ideals. I could enumerate dozens upon dozens of well known people who have committed suicide and all of whom were students of Ernst Haeckel, whose works are found on the library shelves of every university and college, who long ago stated: "Man has a right to end his suffering by suicide."

When the United States was being urged to recognize Russia, the "Fellowship of Reconciliation," another side-arm of the Communist movement, announced that 800 college presidents and professors, representing 268 colleges in forty-five States, had petitioned the President to recognize Russia. And still they deny they have Communistic sympathies! In an interview by the President of Dartmouth College in Philadelphia a few weeks ago, he attempted to belittle the danger of Red teaching in colleges. He said among other things:

If it is radical to want freedom of inquiry, discussion and speech, then the modern student, coming back to your first question, is more radical in this country than he used to be. It wasn't difficult to be conservative when nobody paid the slightest attention to public affairs, as was the case when I went to college. But today boys want to know why. A college that is worthy of the name wants to help them to know why.

This would seem logical, were it not for the fact that a few months ago Michael Gold, the atheistic columnist on the *Daily Worker*, a Communistic daily newspaper published in New York City, was invited to address the Dartmouth stu-

dents. I was unable to obtain a copy of his address, but when I wrote and asked what he discussed, it was passed over very lightly with the comment: "The lecture was somewhat informal."

Last winter our own conservative Haverford College, through the President of the Liberal Club, invited me to debate the question of the Teachers' Oath of Loyalty with Roger N. Baldwin, Director of the American Civil Liberties Union, who naturally opposed the oath. I declined to appear upon the same platform with him, because I think his presence in any institution is a menace to Americanism and the patriotic impulses of its students. The alibi for such a debate was to develop the idea. The real reason was to stir up opposition to the oath. If any of you are interested in knowing the history of Roger N. Baldwin, it appears in detail on pages fifty-six and fifty-seven of the *Official House Report*, No. 2290, of the Third Session of the Seventy-first Congress.

Recently, a Professor from Harvard University, stated before the Friends' General Conference in Cape May:

We are living in a day of social change when those who have power or aspire to power are prepared to aid themselves by coercive measures, controlling schools to make them channels of propaganda and forcing into exile or into conformity all teachers who are independent. Academic freedom is not the concern only of the professional educator. The whole community has much at stake. Vociferous groups in a democracy can be as dangerous to true freedom as is the dictator with his usurped authority.

Even the women's colleges have not been spared, for last year eighty Vassar girls marched to Albany with a protest signed by 900 of the 1,200 pupils, protesting against the Noonan Bill which would have made the student oath of loyalty compulsory.

Recently, the Bryn Mawr *Home News* announced that the summer college School for Workers in Industry would return to the campus after an absence of a year. It was closed last year for reasons that are not clear, but by a strange coincidence, a picture of the former director of the summer school recently appeared in a pamphlet published by the American Liberty League. She is now the Director of a Communist Training School in New York, supported largely

by FERA funds. Her successor as Director of the summer school at Bryn Mawr College for this year is Rose Schneiderman, who is referred to in the *Red Network* as born in Russia, a Communist sympathizer, a war-time peace worker, identified with the Emergency Peace Federation, familiarly referred to as the "Red Rose of Anarchy" among her associates, identified with the Pioneer Youth of America Movement, and one of the supporters of *The World Tomorrow*, an advertisement soliciting money to help Chinese Communists. Those are only a few of her Red affiliations and activities, and she has been selected to direct the Bryn Mawr College School for Workers in Industry.

Communistic summer schools, which now run up into the hundreds, are reaching out into small communities, as well as thickly populated sections. In 1925 there were only two summer camps. In 1929 the number had increased to twenty, scattered through eight different States. New York State now has five such camps, all of which teach hatred of God, hatred of our government, and hatred for the American flag. In New York State last summer between fifteen and twenty thousand Communists were turned out of these camps during the course of the summer.

There is a striking contrast today between the utterances of stable leaders in education and those called modernists, but really newcomers. At the University of Chicago, President Robert M. Hutchins, a progressive, recently said:

Freedom of inquiry, freedom of discussion, and freedom of teaching—without these a university cannot exist. Without these a university becomes a political party or an agency of propaganda. It ceases to be a university. The university exists only to find and to communicate the truth. If it cannot do that it is no longer a university.

. . . The scientific advance of the past century and the release from bigotry which we now enjoy can be traced directly to the success of the universities in securing the right to study these fields without interference.

In the past forty years universities have taken up the study of economics, politics, sociology, and anthropology. They have been endeavoring to create social sciences, which if they can be created, may prove as beneficent to mankind as natural science and the technology which rests upon it. In inquiry into social problems professors have run into prejudices and fears, exactly as they did in studying natural science and theology. These prejudices and fears are now especially intense, because we have been passing through a period of severe depression.

In contra-distinction to that, I quote the words of wisdom of Sir Edward Beatty, Chancellor of McGill University in Montreal:

What we can tell you is where lay our single fault. We never failed in courage or in energy. We never lacked for skill. We stressed too much the qualities of *body and mind*. We gave too little thought to those *spiritual values* by which all human progress must be weighed. The people of this continent have proved themselves prone to mob madness in recent years.

I do not suggest that we should accept the ills of our present system of society because they are material or that we should seek refuge from them in spiritual contemplation. Material and intellectual progress are as important to man today as they ever were. All that I am saying is that more is needed than progress in wealth and skill. If these are to make happiness, they must be governed by *the soul* as well as by the body and the mind.

Like a breath of fresh air from heaven, recently Dr. William Mather Lewis, in the Baccalaureate Sermon at Lafayette College said:

Thus, despite the universal demand for social, economic, academic, and every other type of freedom, we remain slaves confined within the prison walls of self-ignorance, shouting for the reformation of this political system and that social order when it is *interior reformation* which each of us needs. Freedom can be secured only by unemotionally examining one's self, and as it were setting one's own house in order. . . . The great scientists, inventors, surgeons, statesmen, engineers are those who have the courage and the perseverance to secure truth. The demagogues, the charlatans, the unreliable men in all walks of life are those who avoid the trouble of securing truth.

. . . Again the coarseness of our civilization makes it difficult for a man starting out in life to find his finer self. We speak admiringly of the honesty of modern youth in its discussion of subjects once taboo. But such a situation gives a chance for unwholesome scum to rise to the surface, for the evil minded to give vent to depraved thoughts. . . .

A man who really wishes to find himself cannot escape the necessity of deciding whether he is to find satisfaction in decency or in filth. Make no mistake. It still means something to be a gentleman, as that term has been defined for untold generations. Again, if you are going out of college with no keener aesthetic sense, no deeper appreciation of what is beautiful than when you entered, you have not found yourself.

I referred to the seductive books used in colleges and universities that undermine the moral stamina and stress materialism as a substitute for religion by emphasizing evolution and discrediting the Bible. Briefly let us run over them and their authors:

"Foundations of Biology," by Lorande L. Woodruff, Professor of Biology in Yale University, stresses the theory of materialism, which denies that there is a God back of evolution.

"Biology," by Gary N. Calkins, Professor of Protozoölogy in Columbia University, states: "All biologists are practically agreed that living matter originated on the earth's surface from salts and other inorganic matter."

"Outlines of Evolutionary Biology," by Arthur Dendy, Professor of Zoölogy in the University of London, states: "The doctrine of . . . Creation . . . still survives amongst uneducated people . . . such a view (the Biblical account given in the Book of Genesis) of the origin of living things could only have arisen in a state of almost complete ignorance. . . . Evolution . . . implies belief in a kind of spontaneous generation. . . ."

"Principles of Biology," by Herbert Spencer, and his other textbooks are magnified in importance in the various institutions, and standing conspicuously by themselves, just the following quotations might be pruned: "The primitive notions expressed in the Bible are wrong as to the structure of the heavens, the form of the earth and the nature of the elements. Hence the hypothesis of creation, being a primitive Biblical belief, is probably untrue also. The creation of matter or force is inconceivable. Evolution is as firmly established as the law of gravitation. Creation is an illusion. . . . Animals have all the faculties of man in kind, but not degree."

"Life and Evolution," by S. J. Holmes, Professor of Zoölogy in the University of California, reads as follows: "We should . . . explain in mechanistic terms . . . vital activity . . . I think it must be conceded that . . . the processes of living are already susceptible of explanation in chemical terms . . . life in man, worm, plant, and protozoon, is in essence the same . . ." Professor Holmes disposes of the doctrine of vitalism, that there is something more in life than chemical and physical processes, by calling the idea that man has a soul a "Primitive Superstition: Historically, the doctrine (of vitalism) is a lineal descendant of the animism of primitive man."

"The Mechanistic Conception of Life," by Jacques Loeb, late Professor of Biology in the University of Cali-

fornia, is a convincing argument for the theory that man is a soulless machine, if students are looking for an excuse.

"Textbook of General Zoölogy," by Winderton C. Curtis and Mary J. Guthrie, Professors of Zoology in the University of Missouri, teaches the Naturalistic Theory, that life was produced accidentally when conditions became suitable.

"Animal Zoölogy," "Essays in Popular Science," and kindred books by Julian Huxley are all assigned as reading matter as propaganda for the Godless materialistic view of evolution and universe.

"Text-Book of Geology," by Louis V. Pirsson, late Professor of Physical Geology in the Sheffield Scientific School of Yale University and Charles Schuchert Professor Emeritus of Paleontology in Yale University and of Historical Geology in the Sheffield Scientific School, adopts the theory: "Evolution is opposed to supernatural creation." In this book the student learns that evolution is an utterly Godless, materialistic process, for it argues to accomplish evolutionary progress in nature, all that is needed are matter, space, and a long time.

"Elements of Geology," by the renowned Joseph Le Conte, late Professor of Geology and Natural History in the University of California, announces that Geology is the history of evolution—yes, Godless, materialistic evolution, and from this is reached the materialistic conclusion that "Geological processes (matter in motion) over an almost incalculable period of time are sufficient to explain how the earth has assumed its present physical appearance."

"Social Psychology," by Professor F. L. Allport, of Syracuse University, states among other things: "In the altar service of the revival . . . the crucified Christ is pointed out as the one upon whom the sins of the world have been laid. Vividly imagined, this picture offers a ready opportunity for placing upon another the sense of guilt and worthlessness carried by the penitent. Christ is . . . punished for our sins. . . . The moral inferiority (of the penitent) is thus projected upon another."

"Twilight of Christianity," by Harry Elmer Barnes, states: "Again, the sexual element is strongly intermingled with religious sentiment and there is no doubt that the un-

consciously induced sexual excitement plays a very large part in the religious frenzy which is developed in Evangelistic services. . . . Religious exercises are indeed known to provoke strong sexual responses . . . when Primitive people come together in crowds to carry out their religious rites and festivities they became excited and greatly stimulated because of the heightened suggestibility produced by the crowd-psychological state. . . . Primitive man, not being a crowd-psychologist, does not recognize the real naturalistic source of his thrills and increasing sense of power. He therefore assigns them to the influence of the Gods or Spirits."

And in another place Barnes takes the position: "That universal conversion to Godlessness would miraculously metamorphose our pseudo-civilized race into a truly civilized super-race and our semi-barbaric state into a veritable Elysium." In his book entitled, "The New History and the Social Studies," Barnes pays his respects to the Catholic clergy as follows:

Again, only in the light of the newer psychology of the unconscious can one understand how the Catholic clergy have been able, when they have actually done so, to observe successfully the vow of chastity. It is a well-known principle of psycho-analysis that the blocking of the normal outlet for adult sexuality leads to a regression to an infantile sexual level, and in the case of the male adult to a revival of infantile sexual attachment for his mother. In this manner the symbolism and ritual of Mariolatry have proved a veritable god-send to the Catholic clergy, for it has both strengthened their attachment for the Church and afforded a means of sexual release.

No less an authority than John Dewey, Professor of Philosophy in Columbia University, endorses Russell, particularly his free-love advocacy in "Education and the Good Life." Barnes and his cohorts advocate the theories of Freud and Nietzsche, and from these teachings it is easy to understand how a student loses first his faith, next his ideals, then his self-respect and finally his freedom. Wrecked manhood, a wasted life and a blackened soul are the ever-enduring monuments of his indulgences. The moral ballast that the average student takes to college with him falls by the wayside in the face of these onslaughts in the guise of Social Science and scientific research promoted by the modernist.

Friedrich Engels, noted for his satire on marriage, is a

favorite with the modernist teachers, and particularly the textbook entitled "Origin of the Family, Private Property, and the State," in which he elaborates upon his theory that marriage is only legalized prostitution.

A contemporary is August Bebel whose book, "Woman in the Past, Present and Future," is assigned reading in the Sociology classes, in which he extols the theory: "A legal marriage in this nation today is a contract whereby the man agrees to support the woman, who in return gives up the control of her body to the man. . . . Based on sordid capitalistic consideration, the present marriage system lowers wedlock to the level of prostitution, and established in society sexual relations which are worse than those of the sage."

"Sociology," by James Q. Dealey, Professor of Social and Political Science in Brown University, holds: "The marriage relation is still based almost entirely on sexual passion and economic considerations, and in the family economy the woman's duty is that of a field hand and household drudge."

"The Science of Society," Volume III, by William G. Sumner, late Professor of Political and Social Science in Yale University, and Albert G. Keller, Professor of the Science of Society in Yale University, states: "It will be seen that . . . the wife . . . seems almost to be property, pure and simple, as a slave or an animal is property . . . marriage is . . . no more than a species of property."

"An Introduction to the Study of Society," by Frank Hamilton Hankins Professor of Sociology in Smith College, teaches that the institution of marriage and the Christian concept of "female chastity" have "greatly restricted the expression of the potentialities of feminine human nature in many directions." This textbook inclines the student to the view that neither the individual mentally nor society should impose restraints upon the sex-impulses, for it applauds and commends the fact that "The decline of religious orthodoxy has, therefore, served to release women from traditional psycho-social restraints . . ."

"Principles of Sociology," by Rudolph M. Binder, Professor of Sociology in New York University, teaches: "Monogamy, with its lifelong hold on both parties, is incompatible with personal freedom. Divorce entails expense, trouble, and a certain stigma as long as present social atti-

tudes prevail; it is better, consequently, to have no marriage ceremony at all and simply have those who love each other live together as husband and wife as long as they agree with each. Monogamy is only a fallacy, which many people believe in but few really observe."

"Principles of Sociology," by Frederick A. Bushee, Professor of Economics and Sociology in the University of Colorado, teaches: "The demand for greater (sexual) freedom seems sometimes so strong as to threaten the permanency of the family union, yet it is not without its favorable aspects . . . the (marital) relationship itself might be improved by . . . making it, so far as possible, the expression of voluntary action resulting from mutual attraction of the sexes."

"Pure Sociology," by Lester F. Ward, referred to by sociology professors as the "Nestor of American Sociologists," maintains that it is a sign of superiority, of genius, to love freely.

The view of Professor F. H. Giddings, long associated with Columbia University, in his defense of the clandestine love of Maxim Gorky and Madame Andriem, is quoted with approval by many Professors of Sociology.

"Outlines of Sociology," by Edward A. Ross, Professor of Sociology in the University of Wisconsin, expresses the opinion that "the endeavor to institutionalize a thing so intimate and personal as mating . . . will be abandoned as mankind becomes more enlightened."

The creed of the modern sociologist, as gathered from the writings of the noted sociologist, Harry Elmer Barnes, of Smith College, and L. L. Bernard, of Tulane University, may be summed up as follows:

1. "All gods and devils were the creations of the human imagination."
2. "There never has been any divine revelation of God's will to man, and never will be."
3. "No extant moral code, not even that derived from the Bible, possesses divine authority. Jesus was merely a religious reformer."
4. "The Christian's hope of heaven is based on a myth, 'the myth of reinstatement.'"
5. "The fall of mankind was mythical—'the myth of regression.'"
6. "Conscience is nothing more than the product of group opinion."
7. "Christianity errs as to the basic purpose of moral conduct."
8. "Current Christian and Jewish teaching as to purity and

modesty is all wrong. 'Our sex *mores* go back to primitive mysticism and superstition,' and to the Jewish *mores*, where there was developed that pernicious concept, 'naked and ashamed.' " 9. "Christianity has degraded woman, assigned her a lower position than she occupied in pagan Greece, and has retarded human progress." 10. "The world today has no true code of morals and must look to science alone to supply one."

Barnes in his "Twilight of Christianity," had classified as the "Cultural Fossils in Orthodoxy," "the conception of the soul, immortality, sin, spiritual things, prayer and the notion of the sacred."

The various Communistic publications in this country have a paid circulation of over a million. The *Daily Worker* has a daily circulation of 100,000. This is the leading English-speaking Communist publication in the United States. And in addition there are many side issues such as the *Western Worker*, *Southern Worker*, the *Young Worker* and *Masses*.

Is it surprising that in the straw votes taken among university students prior to the last Presidential election, one out of every four students was either a Socialist or Communist? Karl Marx had earlier said: "Religion is the opium of the people," and that it was "an absurd sentiment," "a fantastic degradation of human nature." But August Bebel, the noted sociologist, whose works stand high in the esteem of modern thinkers of that stripe, said: "Christianity is the enemy of liberty and of civilization. Christianity and Socialism stand toward each other as fire and water"; and that the Socialist Party should aim in the domain of economics at Socialism, and in the domain of religion at atheism.

No less an authority than F. J. C. Hearnshaw, of the University of London, who published a survey of Socialists, stated: "All the great Socialist and Communist leaders have been, and are, definitely anti-Christian and anti-religious."

So that the courses of philosophy, sociology and social science, intended for moral development, are vicious and demoralizing in their tendencies. Likewise the courses in ethics have been distorted, corrupted and prostituted, until they now sow in the minds of the unsuspecting, the seeds that will develop groups of Godless, conscienceless, youthful citizens. Recently James H. Maurer, twice the Socialist

candidate for Vice-President, resigned from his party because of what he termed a trend toward Communism, and still the Socialists insist that they have nothing in common with Communists.

If I could summarize all I have said in a few sentences, Communistic propaganda for the average citizen is a separate and distinct commodity from Communistic propaganda designed for the high-school boy and girl and the college student. Not only through the channels of the classroom, but through many minds of the faculty have they sought to introduce their theories, and whether you call them social science, sociology, economics, zoölogy, paleontology or just plain ordinary trash, the statements dealing with morals and religion and advocated in the names of outstanding educators, are the panacea for all intellectual ills. By planting these seeds on fertile soil, then carefully nurturing them until harvest time, these far-sighted propagandists realize that not only have they tainted the pupils whom they have taught, but like an infectious or contagious disease, they have sent their germs into every community with the hope that those who meet them will be infected or inoculated. They have given up as hopeless or beyond conversion the older members of society, and their attack is upon the youth, and whether it comes disguised in the schoolroom, under the guise of advanced learning, or in the dormitory in the practice of immorality, it is not a hit-or-miss system. It is a carefully planned and far-sighted curriculum, conceived in the iniquitous mind of the Communist, brought forth in the unsuspecting decency of the classroom, first confounding or confusing the student, and later destroying his faith in Christianity. This is their most subtle method of approach.

In conclusion I quote with approval the words of Dan Gilbert:

America owes her greatness to the self-reliance, the industry, the idealism, and the faith in God and confidence in themselves of her God-fearing pioneers, who were conscious of their responsibility and moral obligation to leave the world a better place than they found it. If determinism and kindred doctrines which deny that men are capable of responsibility or competent to discharge moral obligations are permitted to undermine our optimism, idealism, and spiritual initiatives, then America is doomed. If our intellectual well-springs continue to anaesthetize our national conscience and efface our virile characteristics with the drugs of determinism, acute historians of the future will make this sad commentary on a civilization in ruins:

Unlike many of the great civilizations before her time, American supremacy among nations was sapped from within. Born and bred in her educational institutions, the insidious virus of determinism and allied isms spread throughout all strata of the body social and politic, paralyzing the spiritual initiatives which made America great, and issuing in stagnation and finally deterioration and destruction of the superb, unparalleled civilization which was builded upon the Rock of Ages.

The Holy Name Society's Catholic Action

MOST REV. AMLETO GIOVANNI CICOGNANI

*Address of the Apostolic Delegate to the United States delivered at the
National Convention of the Holy Name Society,
New York, N. Y., September 20, 1936.*

MEN of the Holy Name Society, the name which binds you together sets forth of itself an exalted program of action, and urges the highest attainment of individual and social sanctification. You are constituted within your parishes a powerful army for the defense of the Holy Name of Jesus, to combat everything which is blasphemous or offensive to that Name, and to favor everything which makes for its reverence and honor.

That Name is an open profession of faith in the Divinity of Christ, a profession of faith to be worked out into a practical life of virtue and moral character solidly grounded upon the teaching and example of Jesus Christ. It is a program of holy harmony in which nothing should be at variance with the doctrines of Christ and nothing should diminish their influence, but in which, rather, every activity should be in perfect accord with them, and every effort should be made to spread abroad their salutary effect.

APOSTLES OF SALVATION

The essential features of your Holy Name program are like the very motives for which Christ came down upon earth. The Son of God became man to save humanity. Before He was conceived in the womb of His virgin mother

an angel messenger of God appeared to Mary in her humble home at Nazareth and said to her: "Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus" (St. Luke i, 31). The name of Jesus, therefore, is a name chosen in Heaven by God Himself. It means: "Saviour." And yet the word, *Saviour*, does not quite express the full force of the Hebrew word *Jeshuah* which brings out not alone our rescue from the powers of evil but sets forth as well the lasting and enduring character of Christ's action as Saviour. Jesus is our Saviour, so to speak, always working for us and untiring in His efforts to lead men to God. As St. Bernard expresses it: "We have not the shadow of a great name, but the reality itself."

He came amongst us as Saviour. He revealed the truths of Redemption to those who received Him, and made them sons of God: "As many as received Him, He gave them power to be made the sons of God, to them that believe in His name" (St. John i, 12). You believe in His name; and not only have you received Him, but by your works, your example, and your public profession of faith and love as members of the Holy Name Society you have made yourselves the defenders, the promoters, the apostles even, of His own program of salvation.

CATHOLIC ACTION OF SOCIETY

And truly, this is the Catholic Action of the Holy Name Society, Catholic Action in a preëminent degree, Catholic Action spiritual, exalted, and wise. It consists in the following of Christ, in making Him better known through such imitation of Himself, and thus also in drawing others to glorify His august Name. It is an effort to carry on His own program of sanctification. You render aid and assistance to the priesthood He constituted and to the Church He founded. He stands at your side, your leader and friend. Wonderful, sublime even, the privilege which is yours! Your Catholic Action is Action with Jesus: making use of the selfsame means He used to do good, His example, His strength, His grace.

The Holy Name Society had its origin at the time of the Ecumenical Council of Lyons, 662 years ago, when Pope Gregory X directed His Bull of September 20, 1274, to

Blessed John of Vercelli, the Master General of the Dominican Order. Since that far off day its task has been the defense of the Holy Name. It spread quickly and with a flourishing life to Europe, Asia and Africa before its expansion in America where today it numbers more than two million members. Its activity has revived and grown more intense every time that forces hostile to the faith have attempted to destroy the rights of Christ in society or His rule in the hearts of men.

DEFENSE OF CHRIST'S CLAIMS

In our own times, perhaps more than ever before, there is need for us to defend the Name of Christ and His claims upon mankind. In so many nations today there have been truly dreadful waves of a pagan rationalism and principles destructive of every moral authority have been spread abroad. There is resounding through the whole world just now the voice of our Holy Father who only last Monday morning so eloquently proclaimed: "The very foundations of all order, all culture and all civilization are being menaced." Human folly has gone so far as to cry out for the exile of Christ. Instead He is the central figure of human history and must remain the first citizen of every country, the contemporary of every age, and the Saviour of every century: "Jesus Christ, yesterday, and today, and the same forever" (Hebrews xiii, 8).

America seems in truth far removed from these destructive movements, but none the less there are many here who remain indifferent to this great Name of Jesus which is "above all names" (Philip. ii, 9); and religious indifference sooner or later resolves itself into the abandonment of virtue. History teaches us that there follow from it disastrous social consequences. The situation demands that our age become better acquainted with Jesus Christ and His revelation, and this is the special Catholic Action of the Holy Name Society.

SIGNIFICANCE OF PROFESSIONING

To profess the name of Jesus is publicly to proclaim Christianity, its truths, its sacraments, and its principles of morality. To speak the Name of Jesus is to make a declaration of faith in the Incarnation, in the Church, in its

visible head, St. Peter and his successors, in the priesthood. To pronounce the name of Jesus is openly to recall the Good Shepherd who came forth from heaven in quest of our souls, to keep in mind His lovable traits and attractive character, to remember the greatness of His love for us and the extremes of His poverty, to be reminded of His humiliations and sufferings, His passion and death, as well as to think again of our own ransom and the only hope we have of eternal life.

To say "Jesus" with faith and love is once again to put on Christ, to be inspired by His maxims, His meekness, and His loving mercy, to participate with Him in the sorrows of others and in their joys, to share with our neighbor the goodness and the peace of Christ, even "to inspire the noblest ideals of service to God and country and to rally our neighbor to the defense of the sacred interests of true religion and of true patriotism." (Letter of the Cardinal Secretary of State to Cardinal Hayes, August 19, 1936).

The Name of Jesus is the source of this Catholic Action and remains ever the fountain-head of Catholic inspiration. The circumstances too in which it was conferred upon the Son of God are worthy of our attention. He received it with the first shedding of His Precious Blood in the rite of Circumcision. Jesus wished to manifest Himself at once as our Saviour. At the same time He makes us understand that a noble name is not acquired nor can it be worthily borne without sacrifice. Whosoever wishes to be worthy of His name must "deny himself, take up his cross, and follow Him" (Matt. xvi, 24), whether in time of peace or in the hour of struggle, even if need be in the heroism of martyrdom.

DEFENSE OF THE FAITH

By reason of Catholic Action the member of the Holy Name Society should be himself a living praise of the Holy Name. His life should be a practical outworking of the religious spirit and a constant exercise of charity. According as God has given to him, he should be an apostle for the relief of poverty and its attendant suffering. By his Catholic Action the Holy Name man becomes a defense of the faith, a personal argument for holiness of life, and a proof in human contacts of the gentle influence of the Holy Name.

St. Paul, the Apostle, in examining his life as a Christian declared: "I live, now not I, but Christ liveth in me" (Gal. ii, 20). This was not a personal privilege of the great apostle. It is the common lot of those who are incorporated in Christ, of those who make up the Mystic Body. This Mystic Body of Christ is visible to anyone who wishes to hear His word. Christ appears to us in our brethren, and especially is He seen amongst the poor and the lowly who are marked by the stigmata of suffering and of spiritual and material need.

To them above all others our Catholic Action should dedicate itself, our living on with Christ. To them we must offer more than the products of industry and the fruits of the soil. We must make available for them our Christian products, uprightness of life, peace and grace. "Let your conversation be worthy of the Gospel of Christ" (Philip. i, 27) both in your own families and in your contacts with human society. Be "all things to all men" (1 Cor. ix, 22), all things to God, all things for the public weal, all things to your children, all things to all those over whom you may have any influence.

ORGANIZE IN EVERY PARISH

To work out this program the better in a practical and concrete fashion parish organization is the most effective plan. The Holy Name Society has followed it, and experience attests in an extraordinary degree how great and how special the results have been. The parish offers and guarantees spiritual aid, the direction of ecclesiastical authority and a definitely determined sphere of influence. It facilitates the outworking of piety, of beneficence, and both materially and spiritually of charity. Would that every parish were able to enjoy the beneficent influence of the Holy Name Society.

In its hymn honoring the Apostles the Church chants that the "Devoted faith of the Saints, the invincible hope of the Faithful, and the perfect charity of Christ conquer the world." Men of the Holy Name Society, your Catholic Action is inspired always by that faith, hope, and charity. May it make you, and many others through you, worthy of your citizenship both of this great nation and in the eternal kingdom of our Father in heaven.

God or Chaos

HON. ALFRED E. SMITH

Address of the former Governor of the State of New York delivered at the National Convention of the Holy Name Society, New York, September 20, 1936.

I WANT to express just a word of thanks to the head of the Department of Parks of our municipal government and his very able assistants for the use of this beautiful stadium and the work that they put in preparing it for us today.

Aside from paying reverence to the Holy Name, this convention has another purpose. One hundred thousand men assembled here today, representing more than two and a half million members of our society, challenge the theory that religion is individual and not social. They further challenge the idea that it should not intrude into the social, political and ecclesiastic life of a nation. They further challenge the theory that it makes no difference what you are as long as you keep it to yourself.

Now, unless we challenge these theories, the entire social fabric will be divorced from all moral and ethical relations, and its guiding principle will be one of expediency. The name of God will stand for something among individuals but it will mean nothing in our social and our national life.

Why, it is not so very long ago when the misguided individual that desired to say "There is no God" crawled off into a corner and said it to himself; he whispered it; he was afraid of being heard. But that is not so today. Things have changed, and it is being proclaimed from the rooftops in some of the great market places of the world.

Well, what right have we to expect anything else? Why should we expect it to be any different? Isn't that what is bound to happen when we permit godlessness and irreligion to preëmpt the social order?

GOD IN OUR NATIONAL LIFE

Another reason for the convention is to keep God in our national life. Do we need Him? I don't know what we are

going to do without Him. I don't see any solution of our problem. I don't see where we expect to get without Him. We are going to face chaos, revolution, disorder and eventually complete and utter ruin.

Look at Russia and Spain and Mexico, where civilization has been set at naught because without God there can be no civilization. In its place what have we? We have the cave man's law, the law of the sharpest tooth, the law of the angry growl, and the law of the greedy.

Yes, not only does the nation need Him, but the family needs Him for the preservation of the sanctity of the American fireside, one of the foundation stones upon which our national edifice rests. Rattle at that and you destroy the entire structure. Destroy it and you find yourself amidst ruin. Men and women need God for their temporal as well as their spiritual welfare, and nobody in the world today needs Him more than the unfortunate people that don't think they need Him.

How could we have in our country a Declaration of Independence or the Constitution that is built upon it without God? Why, the Declaration itself says that the blessings of life, liberty and happiness that flow from that Declaration of Independence and from that Constitution that gives it life and effect are God-given rights; they are gifts from God. How can we possibly retain the gift and deny the giver? It can't be done.

How can we have a Constitution? What good is the preamble to that document? How can we form a more perfect union? How can we establish justice? How can we insure domestic tranquility? How can we provide for the common defense? How can we promote the general welfare? And, above all, how can we secure the blessings of liberty for ourselves and our posterity without the help of God? Why, this nation was founded and nourished for 150 years exactly in that belief.

Let us, therefore, today, on behalf of the two and a half million men that we represent, declare that we will keep God in our life, and let us further resolve that, as the Holy Name Society, we constitute ourselves as the shock troops in the very forefront of an army that is determined to keep God in the life of this nation.

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